

# THE CANADA PRESBYTERIAN.

VOL. 11.

TORONTO, WEDNESDAY, JANUARY 17th, 1883.

No. 3.

## THE PRESBYTERIAN FOR 1883.

IN answer to numerous inquiries, we have to say that the clubbing arrangement for some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced ONE FOURTH to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that THE PRESBYTERIAN should be placed within the reach of our people at \$1.50, in the expectation that the circulation would thus be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

The price of THE PRESBYTERIAN for 1883 will therefore be \$2. May we ask all our friends to renew promptly? And, when renewing, will not everyone try and send along the name of at least ONE NEW subscriber? A word to a friend would in nine cases out of ten result in another name for our subscription list; and in view of the benefits which a largely increased circulation would confer on our Church and people, surely the word will be spoken!

## NOTES OF THE WEEK.

MEDICAL students this season seem to experience the truth of the familiar proverb, "Misfortunes never come single." The co-education difficulty at Kingston is no sooner adjusted than we hear of trouble in McGill University between the medical students and Dr. Wright, instructor in *materia medica*. One hundred and forty-seven students demand the resignation of Dr. Wright, and threaten to leave the university if their demand is not complied with. Considerable excitement has arisen over this difference between professor and students.

SEVERAL documents and a circular signed by Principal Tulloch, Dr. Story, the Rev. J. Cameron Lees, Lord Balfour, of Burleigh, and others, explaining a scheme designed for the defence of the Established Church, have been published in the Scotch papers. The organization with this object in view is to be called "The National Church Society of Scotland." The objects of the society are: 1. By the means of lectures, distribution of printed matter and other appropriate means, to supply full information on the principles and history of National Religion. 2. By means of social and other meetings to foster and intensify a sense of corporate unity among all having common views as to National Religion. 3. To promote the election to Parliament of members favourable to the maintenance of National Religion.

AT a meeting of the Toronto Branch of the Dominion Alliance, the Secretary, Mr. Wm. Munns, read a number of letters from the aldermen, who have expressed themselves favourable to the passage of a by-law to prevent the sale of liquor in the grocery stores. A motion to the effect that a meeting of the citizens of Toronto be called in support of a by-law to abolish the sale of liquor in grocery stores was carried by a unanimous vote. Rev. J. Smith, Mrs. Wm. Burgess, and Mr. Jacob Spence were appointed a committee to co-operate with the other temperance societies of the city to further the interests of the Alliance. This action by the friends of temperance in Toronto is worthy of imitation by all who desire the practical limitation of the traffic in strong drink. Cut it loose from all its adventitious props, and let it stand or fall on its own merits alone.

THE departure from Toronto of the Rev. W. S. Rainsford has evoked much kindly emotion. The ties binding him to the congregation of St. James' were stronger than might have been supposed to exist in these days when short pastorates are the rule rather than the exception. The generous feelings of the people found vent in pleasing and tangible forms.

Besides the usual addresses of unusual tenderness, there were presented to the departing clergyman a handsome time-piece, and a gift of \$750. The influence of Mr. Rainsford's earnest Christian work was felt by all denominations in Toronto, and doubtless in the great city to which he has gone he will be able to render efficient aid to the advancement of evangelical Christianity.

THERE has been a noteworthy increase of humane societies in America in a few years, and the multiplication of societies for the prevention of cruelty to children since 1875, when the first society was established, is significant of the spread of the spirit of opposition to the brutality of which children are the victims. There are forty such societies that have been organized in the past seven years. New York State leads the list in numbers, and, curiously enough, Wisconsin comes next, while Connecticut, with its vast number of mill villages, has but one of these societies, and Massachusetts has but two in all her cities. Where discretion governs the work of such societies, the mere knowledge of the fact that they exist must prove a deterrent to the evils they seek to correct. Some of them are turning their attention to enforcing the law preventing the sale of liquor to minors. The report of the Brooklyn society refers to the death of several children as a result of the sale to them of liquor.

THE Toronto Ministerial Association continues to grow in interest and usefulness. Last week it held its first meeting for this year, at which upwards of forty ministers were present. Rev. J. C. Antliff, B. D., recently elected President, occupied the chair. After devotional exercises able and profitable addresses were delivered by Rev. Hugh Johnston, B. D., on "Calls to Consecration;" Rev. John Smith, on "Ministers' Dangers and Safeguards;" and Rev. Dr. Thomas, on "Ministers' Encouragements." The meeting was throughout marked by a oneness of spirit and a warmth of Christian love. The Association has entered on its fifth year of vigorous existence. Its membership numbers over sixty ministers, representing all the Protestant denominations of the city. These ministerial associations, wherever they exist, are sources of great helpfulness to those engaged in the work of the ministry, and tend to promote unity of effort in practical Christian work.

THE Citizens' Protective Association of Brooklyn met to take further action in opposition to the enforcement of the Penal Code. A delegation from the New York association was present. "We have thoroughly discussed this whole matter in New York," they said, "and have come to the conclusion that petitioning the Legislature, etc., will do no good. We have concluded to send a committee of three to Albany, and we have also concluded not to send that committee to Albany empty-handed. We do not say that we intend to bribe the Legislature, but we want from \$1,200 to \$1,500 for committee expenses, of which we in New York will agree to raise \$900 if Brooklyn will supply \$600. We have secured the pledge of a Senator to help us, and we will agree to put this money where it will do the most good." The meeting at once saw the force of this argument and agreed to drop all petitions and to appoint a committee of twenty-five for the purpose of soliciting subscriptions to the proposed fund, pledging themselves to raise the \$600 required as Brooklyn's quota of the \$1,500. This action makes it plain that law-breakers do not scruple to corrupt law-makers.

THE Hindu ladies of Bombay are having a new and strange sensation. A fair widow, aged scarcely twenty-five, who has attained quite a reputation as a learned Sanskrit scholar, and who has devoted her life to the labour of educating her countrywomen, has been delivering a course of lectures in a hall crowded to excess with the Hindu and Parsi ladies of Bombay. This lady, called the Pandita Rombia (Pandita being the feminine of *Pandit* or *Pundit*, learned man), spoke with perfect fluency and self-possession, and argued the importance of education for women, that they might be real companions to their husbands and re-

ceive their share of the benefits of the age. It has been like an electric shock to those who heard her, stirring them up to an ambition to gain such culture as they saw that the Pandita had. After she had finished, the ladies present were asked to volunteer to express their own views; and it is said that a number did so, with a force and propriety that was surprising to themselves and the audience. A native newspaper says that "even the most hopeful of women's advocates among us were hardly prepared for this singular but most delightful spectacle." This is not a Christian movement; but it is, like the whole system of Hindu education and the Brahma Somaj movement in religion, only what Christianity and missionary labours in India have made possible there.

SOME may be of opinion that the following pleasing incident might have lost none of its impressiveness by being less ostentatious, yet it affords encouragement to Christian workers to persevere in rescuing the perishing. The anniversary of the founding of Jerry McAuley's Cremorne Mission at Thirty-second street, near Sixth avenue, New York, has just been celebrated. About half an hour before the services a carriage drove up to the mission. A girl about nineteen years old and a young man of probably twenty-two alighted and entered the building. Two years ago the girl lived in the village of Plainfield, Mass., where her father was a poor cigar-maker. Her beauty attracted many people to her father's shop, and among others, a rich and stylish young man doing business with wholesale brewers in the West, went to the village on business. The sad old story of woman's trust and man's perfidy was repeated in this instance. She sank into misery and wretchedness, but being induced to visit McAuley's mission chapel, the lost was found. A New England young man, who had loved her in earlier days, finding her a zealous worker in connection with the mission, proposed to her and was accepted. The marriage ceremony was performed in the chapel. The place was crowded. Seated on the platform were the Rev. Dr. Ormiston, the Rev. Dr. Booth, the Rev. Dr. Prime, Mr. William E. Dodge, and many other prominent gentlemen. The hymn, "The love that Jesus had for me" was first sung. The Rev. Dr. Ormiston then performed the marriage ceremony. Mrs. McAuley acted as bridesmaid. The hymn: "Come believing" was then sung and the regular exercises of the day began.

THE Rev. D. M. Gordon, writing to the *Winnipeg Sun* on "How all should contribute to the Commonwealth," gives expression to truths which will find a response in every heart that desires the prosperity of this Dominion. He says: "The hope of what is to be may kindle as pure an enthusiasm as the memory of what has been, and we who, while distinctively Canadians, are yet none the less British, may feel all the inspiration that comes from an empire's history as well as that which comes from the prospect of the future that invites us. Besides, loyalty may ennoble the life of a people that has been formed of many elements as well as fire the nation that knows only one race and language. The devotion to country shown by the Northerners in the American civil war was as fervent as that which thrilled the French nation in their fight for life against the Germans. Certainly, although some among us may not rise above the desire for bread, and some may scheme for the spoils of party, and some advance the public good only as it promises to increase their private gains, yet the loyalty that, with true and high-strung devotion, seeks the best interest of our land must be a strong bond of union between our nobler spirits, and they, who are rich in this virtue contribute largely to the common weal. And, further, we ask and have the right to expect *morality* from all to whom our country gives a home. All history shows that a nation's life is strong only as it is rooted in righteousness. There is freedom in Canada for a man to adopt any form of religion, freedom even for the agnostic to cast off all forms of religion, but we must, as a people, be moral; it would be suicidal for us to foster vice in any form. Whatever divisions may exist among the Churches' this is a point on which they are all at one."